

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 17.]

CITY OF NAUVOO, ILL. JULY 1, 1842.

[Whole No. 52]

For the Times and Season.

MUCH ADO ABOUT NOTHING.

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints; but as yet I have found none who are willing to answer me honestly, or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have therefore thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who after having received correct information will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place we would say that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime committed: if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty, we believe they have been; (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons, throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people, none in the state; where is there a record against any of our people for a penitentiary crime, not in the state; where is there a record of fine or county imprisonment (for any breach of law) against any of the latter Day Saints, I know of none in the State. If then they

have broken no law, they consequently have taken away no man's rights, they have infringed upon no man's liberties. We have been three years in this state, and have not asked for any county, or state officer; laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand in any state, against none of whom there is a record of conviction for crime in any court during the space of three years. And yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This then must be the "head and front of our offending." That by industry in both spiritual, and temporal things, we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth; to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression, and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.—Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away—you have dared to pass an ordinance against fornicators, and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons; with many other high

handed acts; you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the Legislature; none of which doings we the good mobocrats and Anti-Mormon politicians, (and some priests as well,) are willing to bear. This is the cry of the base and vile, the priest and the speculator, but the noble, the high minded, the patriotic, and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold, and silver, from all countries; to establish the greatest manufacturing city in America, (which Nauvoo will be in a few years,) and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the State of Illinois in particular.

As to the City ordinances, we have passed, all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew, or Greek; Mohammedan, Roman Catholic, Latter-Day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or State records, we might add that in regard to moral principles there is no city either in this State, or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated so notorious are we for sobriety, that at the time the Washingtonian convention passed through our city a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral or religious community we think that we can say without vanity that we are as orderly as any other community, in any town or city in this State, or in the United States; and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival if not to exceed, any city in the western country. Ed.

HISTORY OF JOSEPH SMITH.

Continued.

On the fifteenth day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

A great and marvellous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments and assist to bring forth my work according

to my commandments, and you shall be blessed.

Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldest not have come to the place where thou art at this time.

Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be; for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

Behold thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God; and I will encircle thee in the arms of my love.

Behold I am Jesus Christ, the son of God. I am the same that came unto my own and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart, that you might know

concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves, in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold I give unto you, and also unto my servant Joseph the keys of this gift, which shall bring to light this ministry: and in the mouth of two or three witnesses, shall every word be established.

Verily, verily, I say unto you if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them: even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not: behold the wounds which pierced my side, and also the prints of the nails in my hands and feet: be faithful: keep my commandments, and ye shall inherit the kingdom of heaven: Amen.

From the Jewish Intelligencer.

THE JEWS.
LETTER OF THE REV. MR. CHEYNE.
MOUNT CARMEL.

We left Alexandria on the 16th of May and arrived at Jerusalem in twenty-three days. The first part of our journey, as far as Darmatha, we rode upon asses, reminding us of the sons of Jacob when they carried corn out of Egypt; our track lay by the sea shore, so that we enjoyed a cool breeze, tempering the hot air of the desert.

We crossed the only two remaining branches of the Nile, and drank of the water. From Darmatha we sailed across lake Menzaleh, as far as San—the ancient Zoar. You may believe the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery—entirely covered with loose alluvial matter. At one spot we found immense blocks of granite, the remains, no doubt, of some ancient Temple, two sphynxes were laying close by one in a very good state of preservation, and a great many obelisks beautifully carved. There are also many petrified stones, as if the place had been destroyed by fire:—Isa. xix 12., Eze. xxx 14., Psa. lxxviii 12. When God visited his marvelous works upon Pharaoh and his people. The country around is quite flat, rich soil; but without water, without cultivation—desolate. From Zoar to Jerusalem we rode camels. Before coming to the land of Palestine we found it all a waste, howling wilderness, “a land of drought, and of the shadow of death.” We suffered sometimes a good deal from heat—thermometer sometimes 95 degrees in our tent.

No object attracts your eye, there is only one wide ocean of sand round and round; no sound breaks 'on the ear, but the plaintive song of the Bedouin, cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word, as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zephaniah:—“dwellings and cottages for shepherds and food for flocks.” I have seen ten flocks of an immense size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson's mount and looked down upon the town, encircled with gardens of figs and

olives, we could trace the fulfillment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smoothe round hills of sand; “baldness is come upon Gaza.” The next day we found the reapers busy in the valley of Eschol, and met many a camel carrying to the thrashing floor the ripe barley. Its vines and pomegranates are gone; some fine spreading fig trees yet remain.

Our first view of the hill country of Judea was truly heart-stirring. Emerging from a mountain pass, the immense plains of Sephela lay stretched like a map before us, the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of Judea rose in the back ground, tier above tier. We thought of the ark of God, carried back by the oxen, of Asa's battle with the Ethiopians, of Mary's visit to Elizabeth. That night we pitched our tent among the hills of Judea. Next morning we entered mountain defiles of the wildest description. I have seen many mountain passes but never one of such romantic beauty. The flowers that appeared on the earth, the figtree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. We thought that surely Solomon had often wandered here, and Isaiah too; for here was “in the wilderness, the shittah tree, the myrtle, and the oil tree, the fir tree, and the pine tree and the box tree together.” The terraced hills above all excited our admiration. You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day, we have scarcely seen a hill in the whole land however rocky or barren, that does not bear the traces, more or less perfect, of having been terraced literally from top to bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and twined the words of the eighteenth Psalm were literally true: “The hills were covered with the shadow of it. The question was continually rising on our lips: Where are all the vines that covered those hills with their fragrant clusters? we found the answer in Hos. ii. 12; Joel i. 11 and 12, Isa. xxxi. 7—these mountains shall yet drop sweet wine—Amos ix. 15.

(To be continued.)

From the Dollar Weekly Bostonian.

A friend handed us the following communication for insertion in the Bostonian; we cheerfully comply with his request, not doubting that our readers will be also gratified with the perusal of it. Jo Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

LATTER DAY SAINTS, OR MORMONS.

MR. EDITOR:—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls "the glories of the new and everlasting covenant," I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter Day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without body, *parts or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the Bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo named Snow, who clearly set forth that the doctrine of Christ was and is the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same officers, the same ordinances, and has in it the same gifts and blessings. On Sunday Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the

Bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the "Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriarch at the head of the whole family; when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, chapter vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and labored to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning, composed of two eternal principles—matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of every soul that will be saved; and that the soul consisted of the spirit and body being reunited at the resurrection no more to be separated, and that the soul thus raised would be composed of flesh, bones and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full away after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter Day Saint or Mormon, and tears of joy fell from their eyes in abundance that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the re-organization of the Church of Christ and the Marriage Supper of the Lamb, showing that the Church of Christ had been disorganized and

driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of Angels, in fulfilment of many prophecies of the Scriptures. He then set forth the scarlet colored beast, and her daughters who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the church of Rome or no-where, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declaring that the Latter Day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, "for they were all done away in this enlightened age." He then declared that God had in fulfilment of his word, re-organized the church with all the officers, ordinances, gifts and blessings, according to the New Testament pattern; that the bride, the Lambe's wife, that is, the Church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the Devil was the first sign-seeker in the days of Christ. He then held up the Bible, and said if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

Boston, June 8th, 1842.

N. B. Mr. Adams delivers three lectures more before he leaves—one on the Book of Mormon, one on Zion, and one on the pouring out of the vials of God's wrath. If he produces any thing worthy of notice, you may hear from me again.

AWFUL DESTRUCTION OF LIFE—TERRIBLE EARTHQUAKE IN THE ISLAND OF ST. DOMINGO.

From Le Patriote of Port au Prince of 11 May.

On Saturday, the 7th inst., at twenty minutes past seven, in the evening, we experienced some severe shocks of an earthquake, which put the whole town in commotion. At mid-day a large meteor was perceived passing to the east. The heat was excessive, and thick clouds hung over the neighboring mountain, going in every direction from the south-east to the northeast. The seamen who were in the roads report that they felt the shock before they saw the houses shake, which would indicate that the shock came from the east. Many persons, however, think they observed that the oscillations came from the north and went south.

There were two very decided shocks—the first was not as long as the second; the latter was the most violent, and lasted about three minutes. All abandoned their houses, and the streets were filled with the affrighted population. But a little more, and Port au Prince would have been the scene of a disaster similar to that of 1770, a fatal, year, which occurred to the minds of every one.

There is scarcely a single brick or stone house which has not suffered damage; they are all more or less damaged. Some, it is said, are scarcely habitable. The facade of the Senate House, on which is sculptured the arms of the Republic, surmounted by the tree of liberty, were detached from the edifice, and broken into pieces by the fall. The interior of the building has also received some damage.

In the night, between Saturday and Sunday, two shocks were again felt, but not as violent as the first—one at 10 o'clock, and the other at 12. At 11 o'clock in the morning of Sunday came another shock; mass at the church was interrupted, and those officiating at it, ran away, and many females fainted.

Monday, at 11 o'clock in the morning, another shock.

The weather during these three days had a lowering, and at times a threatening appearance. Monday evening, a little rain, with excessive heat before and afterwards; night cool. Tuesday, a change of weather, return of the breeze, and appearance of rain.

In the evening, at eight o'clock, the weather was stormy, and every thing seemed to indicate an abundance of rain.

The hopes we entertained yesterday have not been realized. On Wednesday, we were awoke at a few minutes before five in the morning by another earthquake.

During these latter days it appears to us as if the earth on which we were walking was constantly quaking.

Saint Marc.—A letter from this town, which has been communicated to us, informs us that there, too, the earthquake of Saturday last was felt with the greatest violence; many houses have been so much shaken that they threaten every instant to fall down. On some plantations in the neighborhood of the town very great damage has been done.

Gonaïves, 8th May.—Yesterday afternoon an earthquake was felt in this city, which was so violent that most of the houses in it were thrown down. At the same time, in consequence of the shock, a fire broke out in the apothecary's shop of Mr. Invernezze and consumed in a few moments an entire block. The flames destroyed every thing that came in their way; there was not a drop of water in the town.

All the houses which have not been burnt down have been injured by the earthquakes, and this morning the shocks occur every quarter of an hour. The shops of Madame John Joufferts and M. Dupuy have fallen a prey to the flames. The shops of M. Richard Dauphin and M. Oster, built of stone and brick, have fallen down. Houses and shops are inaccessible, and we write these hurried lines in the street. The whole population has passed the night in the middle of the streets. Of the merchandize, which the merchants had been obliged to pile up in the public square, a great part has been stolen. It is impossible at present to estimate the extent of the loss. The church, the prison, the national palace, the treasury, the arsenal, and the house which was getting ready for the colonel commanding this district, are now nothing more than a heap of ruins.

In short no one has escaped the calamity. Now, while we are writing, the fire is entirely extinguished, but the sky looks threatening, and we are afraid of more shocks. If unfortunately our fears

should be realized, there will be an end of the few houses remaining standing, and Gonaïves will be no more.

The first and principle shock lasted about five minutes and was followed during the night by more than twenty others which, though not so violent, were equally fearful.

It is now 8 o'clock in the morning. Not half an hour has passed since we had another violent shock. The number of persons killed and wounded is not yet known. All the prisoners who were not buried under the ruins of the prison, have escaped. God grant that the Capital may not have been afflicted with a similar misfortune;

Cape Haytien, Wednesday, 6 o'clock in the evening.—Most deplorable news is spreading throughout the city. It has been brought by Mr. Obas, son of the general commanding the district of Plaisance. In consequence of the earthquake which was felt here on Saturday evening, Cape Town has entirely disappeared and with it two-thirds of the population. The families which escaped this disaster have taken refuge at La Fosse, where they are without shelter, clothes or provisions.

Such is the news circulating in town, and which unfortunately is probably too true. It is to be hoped, however, it will not be confirmed in its full extent.

It is said that the President of Hayti has given orders to the physicians and officers of health attached to the hospital, to set off this evening and give their assistance to the unfortunate victims of this disaster.

Capt. Morris (of the brig Wm. Nelson, which brings the account) states in addition, that a few hours previous to his departure, a courier arrived with information that at Cape Haytien a fire succeeded the earthquake, destroying the remaining houses, the powder magazine, and the remnant of the inhabitants. St. Nicholas and Port Paix are said to be in ruins, and in fact all the towns on the north side of the island. One inhabitant of the Cape, a Mr. Dupuy, was saved, all the rest being either crushed, or drowned by the sea, which rose and submerged the city. Fearful; fearful, indeed, are the particulars of this awful visitation.

Cape Haytien, known as The Cape or Cape Francois, on the north coast, is the

Capital of the Republic, and formerly contained some 900 stone and brick houses, with a population variously estimated, at from 10 to 20,000.

It is situated on a Cape, at the edge of a plain between the sea and the mountains. The plain is exceedingly fertile, and intersected by broad paved roads, lined with lemon and lime trees.

RANGE AND SEVERITY OF THE LATE EARTHQUAKE.—The earthquake which has recently desolated a large portion of St. Domingo, was one of the most severe that has occurred in any part of the world for many years; and perhaps more extensive in the sphere of its operations than any since the earthquake which destroyed Lisbon, in 1755. It appears that on the same day, and very nearly; the same hour, the effects of this recent earthquake were felt at various places ranging from Port au Prince to the base of the Rocky Mountains. The greatest explosion from the force of internal pent up fires was felt at Cape Haytien, St. Domingo, on the 7th instant; here they had three successive and violent shocks; and previous to the first of them a shock of the earthquake was felt at Porto Rico, on the morning of the 7th of May, which as far as we have yet learned, was the most easterly point that the effects of it were felt. The internal fires, it seems, then took a north-westerly direction, struggling to escape from their prison house, and broke out at Cape Haytien. It stretched clear across the breadth of St. Domingo and was felt at Port au Prince on the same day and at nearly the same hour. It also traveled on and was felt at Mayaguez at the same time; then to St. Martinville and one or two other places in Louisiana; thence to Van Buren, Arkansas, and clear up to the foot of the Rocky Mountains; where it was also felt on the same day. It thus traveled at least 1500 miles, and perhaps was felt even further. It is a sublime and awful thought; here we have proofs of the existence of a body of internal fires 1500 miles long, and probably as many deep.—*N. Y. Herald.*

EARTHQUAKE IN GREECE.

Letters from Athens of the 28th ult. state that several violent shocks of an earthquake were felt in various parts of the Pelopon-

nesus; on the 18th, at Sparta, the shocks lasted from 25 to 30 seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelos, near the village Drouchas. An old tower, situate in the town of Magoules was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenio College and several houses were destroyed. The water of the springs and wells became turbid, and an enormous rock, having detached itself from the summit of old Mount Nistra rolled with terrific noise into the town.

At Calames, the first shock, felt at half past nine o'clock, lasted between 40 and 50 seconds, and there were ten others, from that hour until midnight, at intervals of three quarters of an hour. Most of the houses were damaged, and several in the neighborhood actually gave way. Upwards of 50 dwellings were thrown at Aréopolis, and 15 towers crumbled at Etylus. Many persons were buried under the ruins of their houses in the province of Maina. At Androusa several churches fell in. On the 25 ult., at about four o'clock A. M. another shock was felt at Patras, which lasted a minute and a half.

Canton, Wayne co Mich. May 25, 1842.

PRESIDENT SMITH—DEAR SIR:—I sit down to write a few lines to you to inform you of the spread of truth in this State.

I left the town of Laharpe Hancock co. on the 15th of February in company with Elder C. Dunn, and after a journey of three weeks, preaching occasionally on the way, arrived at Br. Rice's town of Superior, Washtenaw co. Michigan. I then visited the different churches in this part of the State, and found them in a prosperous condition generally speaking. I then fell in company with Elder W. Burton, who had been laboring in this State for about five months, we then commenced to hold two days meetings on Saturdays and Sundays, in several counties in this part of the State; great excitement began to prevail in the minds of the people, prejudice gave way, and many believed and obeyed the truth, and we have baptized more or less at all our meetings, during this time the priests of the various orders were howling an

their followers crying delusion, false prophets, Mormonism &c., but the honest in heart were believing the gospel of Christ, and began to say to the ministers, why don't you come out and meet them in a fair open discussion and prove them false, and then we shall be satisfied; so one of their noble champions by the name of C. Davy, a Methodist minister, challenged us for a discussion on the subject of the Book of Mormon, and said that he could prove it false from the writings contained therein and the scriptures. I accepted the challenge, the time was then appointed that the discussion should commence, which was Monday the 28th of May at 10 o'clock A. M. in the town of Royal Oak, Oakland co., great excitement prevailed amongst the people, and at the appointed time, there was an assembly of between 400, and 500 people: the question for discussion was to prove the Book of Mormon to be of divine origin, and that it came forth, according to the predictions of the prophets—decision to be given according to the weight of argument advanced, the limited time for each to speak was 20 minutes at a time. We each of us chose a man, and they chose the third, who were to sit as judges, the congregation was then called to order, and I opened the discussion. We then spoke three times on each side, there was given an intermission of half an hour, we then continued the discussion and spoke four times each and then submitted the question for decision, the judges then gave the decision in favor of the Book of Mormon; the congregation was then dismissed and I heard many of the Methodists say they wanted no more to do with Methodism, and many others that came that morning expecting to hear the Book proved false and Mormonism fall to rise no more because their teachers had thus flattered them it would be the case, but they had to return to their homes in despair, and their priests quit the field with shame and anguish of heart, because they had not gained their points, and thus the little stone cut out of the mountain without hands, rolls forth propelled by the power of Israel's God and will continue to roll until it becomes a great mountain and fills the whole earth. Therefore I desire the prayers of all the Saints, that I may be upheld by the arm of Jehovah, and sustained through all the trials of subsequent life.

I remain your friend and brother in the new and everlasting covenant,
MEPHIBOSHETH SERRINE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 1, 1842.

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL THE HONORABLE PART OF COMMUNITY.

It becomes my duty to lay before the Church of Jesus Christ of Latter Day Saints, and the public generally, some important facts relative to the conduct and character of Dr. JOHN C. BENNETT, who has lately been expelled from the aforesaid church; that the honorable part of community may be aware of his proceedings, and be ready to treat him and regard him as he ought to be regarded, viz: as an imposter and base adulterer.

It is a matter of notoriety that said Dr. J. C. Bennett, became favorable to the doctrines taught by the elders of the church of Jesus Christ of Latter Day Saints, and located himself in the city of Nauvoo, about the month of August 1840, and soon after joined the church. Soon after it was known that he had become a member of said church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife, and two or three children in McConnellsville, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident, from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist; and, on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions, to sink

deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honorable man, & began to teach them that promiscuous intercourse between the sexes, was a doctrine believed in by the Latter-Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course; and that was, to persuade them that myself and others of the authorities of the church not only sanctioned, but practiced the same wicked acts; and when asked why I publicly preached so much against it, said that it was because of the prejudices of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge; and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known. This proceeding on his part, answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made an attempt upon others; and, by the same plausible tale, overcame them also; evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Sometime about the early part of July 1841, I received a letter from Elder H. Smith and Wm. Law, who were then at Pittsburgh, Penn. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill-treatment towards her. This letter was read to Bennett, which he did not attempt to deny; but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide, by taking poison; but he being discovered before it had taken effect, and the proper antidotes being administered, he again recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true: but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ult. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation, that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestable designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say any thing of the kind, but Bennett was one of the heads of the church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case; and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him because he is a man of better information, and has been held high in the estimation of many. But when it is considered that his mind was so intent upon his cruel, and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied, in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:

STATE OF ILLINOIS,	} Personally appeared
City of Nauvoo.	
before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposed and saith: that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any circumstances, or upon any occasion either directly or indirectly, in word or	

doed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the Doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the Doctor, and others:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the Church know what they are about. I expect I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avar by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have the opportunity to test my faith it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous."

Aldermen.

N. K. WHITNEY,
HIRAM KIMBALL,
ORSON SPENCER,
GUST. HILLS,
G. W. HARRIS,

Councillors.

WILLARD RICHARDS,

JAMES SLOAN, City Recorder.

May 19th 1842.

GEO. A. SMITH,
WILSON LAW,
B. YOUNG,
JOHN TAYLOR,
H. C. KIMBALL,
W. WOODRUFF,
JOHN P. GREEN,

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established, (not only by testimony, but by his own concessions,) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the church, by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident, that as soon as he perceived that he could no longer maintain his standing as a member of the church, nor his respectability as a citizen, he came to the conclusion to leave the place; which he has done; and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported, "that he had withdrawn from the church because we were not worthy of his society;" thus instead of manifesting a spirit of repentance, he has to the last, proved himself to be unworthy the confidence or regard of any upright person, by lying, to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has conspired with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public, with the design either to misrepresent or persecute; but be that as it may, we neither dread him nor his influence; but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty; he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter Day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated I am prepared to prove, having all the

documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain yours, respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

The following extracts from letters received by gentlemen in this city from their correspondents in relation to Gen. Bennett, will corroborate with the above statements and testimony:

URBANA, Ill., June 1842.

* * * * * "As to my knowledge of John C. Bennett, I can safely say that he is unworthy of the confidence of all mankind; in my opinion, he is an infamous rascal, and I am well acquainted with him." * * *

MONTECELLO, Platt Co., Ill., June 3, 1842.

* * * * * "You inquire of me about John Cook Bennett. * * * That without any creditable way of getting a living, and without any apparent income, he handles more money than any common person.

"That he pretended to have had a commission as Surgeon in the United States army, but had not.

"That he had united with persons unknown, and non-resident in that state, to filch money from the unwary, by getting up a plat of a town on a scale of 800 acres, as the capital of Michigan, when it was about to become a state; and thereby procure from thoughtless persons money to locate such a town, and pay in town lots—without any even remote supposable idea of ever locating such a town.

"That he had in like manner attempted to palm himself upon the Legislature of Ohio, by trying to get a charter for a College in that state, but the Legislature detected him, and recorded him on the journals as an impostor, and Mr. Bailhache, editor of the "Ohio State Journal," published it as far as the paper was read."

McCONNELLSVILLE, Morgan Co. O. }
March 2, 1841. }

Dear Sir—By your request I have made inquiries into the history of John Cook Bennett, and am enabled to give you the following facts which may be relied on as correct.

"When a young man his character stood fair, he studied medicine with his uncle, Dr. Samuel P. Hildreth, of Marietta, Washington county, O. It is believed he has a diploma, and also recommendations from some of the principal Physicians of that place; he started out with fair prospects, and married a daughter of Col. Joseph Barker, near Marietta. Bennett and his wife

united with the Methodist Church, and he became a local preacher. It was soon manifest that he was a superficial character, always uneasy, and moved from place to place; at different times lived in Barnesville, Maconsvillle, Malta, Wheeling, Va., Colesville, Pennsylvania and Indiana; it is not presumed that less than twenty towns has been his place of residence at different times; he has the vanity to believe he is the smartest man in the nation; and if he cannot at once be placed at the head of the heap, he soon seeks a situation; he is always ready to fall in with whatever is popular; by the use of his recommendations he has been able to push himself into places and situations entirely beyond his abilities; he has been a prominent personage in and about colleges and universities, but had soon vanished; and the next thing his friends hear of him he is off in some other direction; at one time he was a prominent Campbellite preacher.

"During many years his poor, but confiding wife, followed him from place to place, with no suspicion of his unfaithfulness to her; at length however, he became so bold in his departures, that it was evident to all around that he was a sore offender, and his wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise. Mrs. Bennett now lives with her father; has two children living, and has buried one or two. Dr. Bennett has three brothers-in-law living in this place, who, if they were disposed, could give all the particulars; but I dislike to urge them; I did apply to one which I thought the most likely, but he seemed reluctant to give it; but referred me to the person who has given me the foregoing; but he not being a connexion, has not been particular in following him in all his perignations; but is, so doubt correct, so far as given;—it has been Dr. Bennett's wish that his wife should get a bill of divorcement, but as yet she has not; nor does my informant know that she contemplates doing so;—in fine, he is an impostor, and unworthy of the confidence of all good men." * * *

Through motives of delicacy, we withhold the names of our informants, and other correspondents; but hold ourselves in readiness, at all times, to substantiate by abundant testimony, all that has been asserted, if required, as the documents are all on hand.

GEORGE MILLER.

NOTICE.

TO ALL WHOM IT MAY CONCERN, GREETING:—
Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation,

palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish, to all the Masonic world, the above facts, that he, the said Bennett, may not again impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

We have received a letter from the south asking us if we believe in the principle of stealing slaves from their masters. We unequivocally state that we do not! Nor do we believe at all in the principles of modern abolitionists; we are opposed to the principles of oppression only, and would say as Paul said to servants—"servants obey your masters,"—and we hold the rights of all men sacred, and would be the last to infringe upon any man's property.

We have received several very interesting communications from the elders abroad, and extract the following—

Liverpool, May 10, 1842.

Dear Br. Willard—Yesterday I supposed that I could not have the opportunity of sending this by private conveyance to New York; but learning last evening that the Packet ship "Imported," McPherson, master, (who, with the owners of the vessel were both recently baptized here,) would sail for New York to day, I improve this opportunity in forwarding this. Mr. Russel, the owner, I understand is in possession of four or five other ships. I returned from the north about a week since, having spent about two months in the city of Carlisle, and in Brampton, Burnstones, Alston, and Newcastle upon Tyne.

In Birmingham there have been considerable numbers added, as well as in other places generally, where the gospel has been introduced.

Br. Pratt attended the Froomes Hill Conference last week, above 1100 members were represented.

The music hall in Liverpool is yet occupied by the saints, and many respectable people attend.

Wednesday morning, May 18, yesterday, closed the general conference held in

Manchester, which commenced on the 15th. I believe the presiding officers were present from all the conferences in the kingdom; and the conference was otherwise well attended, every thing was done orderly and harmoniously: Elder Pratt was very free and powerful, in his communications and counsels, which apparently was gratefully received. There were represented at the conference 7200 in good standing. The spirit of gathering is more and more developing itself; and every thing seems to favor the idea that the fall will be a time of *harvest gathering*.

The April number of the Times and Seasons brought to us very welcome intelligence in relation to the arrangements pertaining to the gathering. The same spirit seems to influence the saints on both sides the Atlantic, in relation to that subject.

I expect to go to Bolton on Friday—after that spend a few days in the Clitheroe conference, by which time we look for Elder Snider's arrival. Elder Pratt baptized 8 yesterday.

The American brethren, Pratt, Snow, Barnes, and Curtis were all at the Conference. It was calculated that one thousand were present on the first day of conference, and it was well attended on the two succeeding days.

The condition of the poor in this country is a wretched one; and the prospect of its being improved is all expressed in the word, *despair*.

Yours, in the everlasting covenant.
LEVI RICHARDS.

To Willard Richards.

Elder John E. Page writes from Pittsburgh, and states that they have secured the old Cumberland Church for two years, in that city; that the cause is progressing, and that there is every prospect of a plentiful harvest in that city and the region round about.

Br. Page states that he and some of the brethren mentioned by him will give such information to emigrants travelling this way as they may require.

CONFERENCE MINUTES.

The Church of Jesus Christ of Latter Day Saints in the county of Waldo, met in a quarterly conference in this place, according to previous appointment, at 10 o'clock, A. M. and proceeded to an organization. Elder Alfred Dixon was chosen

to preside, and C. C. Pendleton clerk.—After singing and prayer the president of the conference gave some useful advice and instruction upon the course of life and procedure of the saints, in this region of country, as members of the church of Christ, and was followed in his remarks by other elders present. After singing and prayer conference adjourned until 2 P. M.

The branch of the church of Christ in Vinalhaven, was then represented by Elder Otis Shaw, consisting of eighty four members, including 4 elders, 1 teacher and 1 deacon,—9 excluded and two added since last conference.

The branch of the church on the main land, in the county of Waldo, was then represented by C. C. Pendleton, numbering 70 members, including 3 elders, 1 priest and 3 teachers. Three members, included, have been added since the Dec. conference.

The branch of the church of Christ in St. George, Lincoln county, was represented by Elder Alfred Dixon, numbering 18 members, including one elder, one priest, one teacher, and one deacon; three of the number have been added since the conference in December. Most of the members composing this branch were formerly included in the Waldo branch on the main.

After many appropriate remarks from the elders present it was

Resolved, That a copy of the proceedings of this conference be transmitted to Nauvoo, after which the conference adjourned to meet in Hope, on the third day of July next, at 10 o'clock A. M.

ALFRED DIXON, Pres't.

C. C. PENDLETON, Clerk.

Elder John Waymand writes from Big Rock, Kendall county, Illinois, and states that in that neighborhood a small branch has been raised, consisting of two elders, one priest, one deacon, and eleven members.

A meeting of the New York General Conference of the Church of Jesus Christ of Latter Day Saints, was held pursuant to previous notice, in the Hall, 245, Spring street, on Wednesday, the 18th of May. Present, seven high priests, eighteen elders, six priests, and four teachers.

The meeting having been called to order, Elder L. R. Foster was elected president, and J. M. Bernhisel appointed Secretary.

A fervent address to the throne of grace was offered by G. J. Adams.

Delegates being called on to represent the different branches, Elder E. P. Magidin, of one of the quorums of seventy elders represented the following, viz:—The branch at Peterborough, N. H. to consist of seventy one members, including one priest and one teacher, all baptized by himself.

The branch at Gilsun, N. H. to consist of from twenty to thirty members.

The branch at New Salem, Mass. to consist of thirty six members, on the 1st of March last.

The branch at Wendell, Mass. to consist of about thirty five members.

The branch at Leverett, in the same state, to consist of twenty members, and stated that he had delivered a course of lectures in the city of Lowell, and had baptized ten.

Priest Merrill represented the branch at Norwalk, Ct. to consist of thirty one members, all in good standing.

C. H. Wandell, who is the presiding elder of the above branch, corroborated the preceding report, and stated that he had baptized nineteen since last conference.

Elder Dougherty reported that he and Elder Lane had labored for several months in Orange county, N. Y., in Essex county, N. J., and in Pennsylvania, and had baptized eleven.

Elder Lane confirmed the report of his colleague, and added that they had held a discussion with Mr. Origen Bachelor, the result of which was the removal of much prejudice, and the conversion of many opponents into friends.

Elder F. Nickerson stated that he had organized a branch of thirty members in Boston; had baptized eighteen since then, and that many were investigating. He also remarked that he had baptized seven at Cope Cod—that there were four members at Medfield, and five at New Bedford, Mass.

Elder Dougherty reported that there were three members, including one priest, at Pompton, N. J.

Elder Beebe represented five members, not organized, at Hicksville, L. I.

Elder Leach represented the branch at Paterson N. J. to consist of nineteen members, two priests, one teacher, and one deacon.

Elder J. G. Divine represented the branch at Granville, N. J. to consist of

seventeen members, two elders and one priest, all in good standing. The branch at Shirk river, of eight members, one teacher, and one deacon. The branch at Shrewsbury, of about eight members and one priest. The branch at Tom's River of about forty three members, two elders, one teacher, and one deacon; and stated that there were four members on Staten Island; and that he had baptized six at Long Branch.

Elder Adams represented the branch in the city of Brooklyn to consist of sixteen members, exclusive of one elder, one priest, and one deacon; and then gave a brief but highly interesting account of his mission to England.

The branch at New Rochelle, N. Y. was represented by Elder John Wolf, to consist of twenty members, one elder, one priest, and one teacher.

The branch at Setauket, L. I. was represented by W. Carmichael, to consist of thirty members, one priest, one teacher, and one deacon.

Elder J. W. Latson preferred the following charge against Elder J. G. Divine, viz: writing a letter to president Sidney Rigdon, on or about the 30th of August last, traducing his character, and containing allegations which are not true, and then addressed the conference on the subject of his charge.

At this stage of the proceedings, a quarter before 7 o'clock, the conference took recess for one hour.

EVENING SESSION.

The conference re-assembled, and after singing and prayer proceeded to business.

The president made some pertinent remarks on the subject matter of the controversy.

Elder Adams exhorted the brethren to settle the difficulty between themselves.

Elder Latson consented to drop it if Elder Divine would make acknowledgements.

Elder B. having confessed and asked forgiveness, Elder L. expressed himself perfectly satisfied.

On motion of Elder Everett it was

Resolved, That the conference accept the confession made by Elder Divine, and of what has been said and done by Elder Latson, and consider that the matter has been settled according to the laws of the church.

Moved and seconded, That Charles E.

Spencer, Jesse C. Brasley, of N. Y. and Geo. T. Leech, of Norwalk, Ct. be ordained elders. Carried.

These persons were then ordained under the hands of Elders Foster, Nickerson, Adams, Maginn, Everett and Wandell.

Moved and seconded, That the president and secretary be authorized to furnish new licenses to those elders within the limits of this conference who are entitled to receive them.

The conference adjourned until 9 o'clock to-morrow morning.

Thursday morning, 9 o'clock the conference met agreeably to adjournment, and was opened with singing and prayer.

The president represented the branch in the city of New York to consist of about 200 members, about twenty of whom have been received by baptism, and 5 or 10 by certificate, since last conference.

It having been reported by several elders that the branch at Hempstead, L. I. was in a cold state, and that some unkind feelings existed in it, Elder Maginn was deputed to proceed to that branch and regulate it;* and Elder Beebe to visit the branch at Setauket, L. I.

The delegates generally gave very cheering accounts of the progress of the cause of truth, and stated that the calls for preaching were very numerous.

Elder Maginn addressed the audience at considerable length, giving an interesting narrative of his travels and labors, and some valuable instruction to those who have been called to the ministry.

On motion, it was

Resolved, That the next general conference be held in the city of New York on the third Wednesday in October, next

Resolved, That the Secretary be instructed to transmit a copy of the minutes to the editor of the "Times and Seasons," with a request that he would give them a place in his valuable paper.

The minutes of the conference were read and approved.

The Conference then adjourned ~~and~~ die.

The benediction was pronounced by the President.

L. R. FOSTER, President.

J. M. BRUMMAGE, Secretary.

* Elder B. reported on his return that he found the branch in a better state than